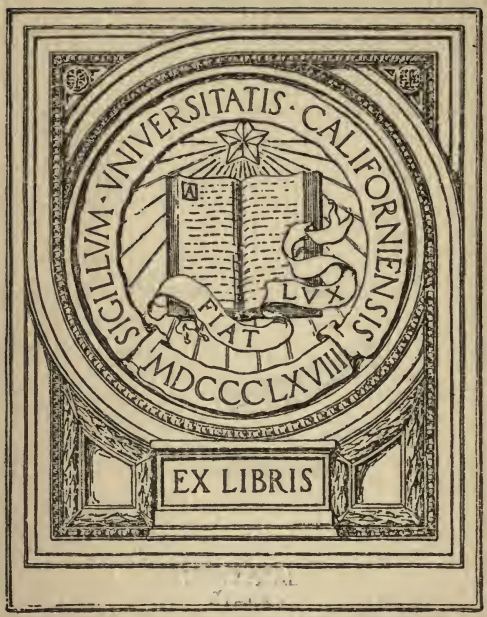
UC-NRLF
$B 589 086


SIGILLVM · VNIVERSITATIS · CALIFORNIENSIS
LVX
FIAT
MDCCCLXVIII
EX LIBRIS

APR 20 191
GIFT

World Peace Foundation
Pamphlet Series

THE TRUTH ABOUT JAPAN

BY

JOHN H. DEFOREST

PUBLISHED QUARTERLY BY THE
WORLD PEACE FOUNDATION
29A BEACON STREET, BOSTON

APRIL, 1912, No. 5, PART II

Entered as second-class matter April 18, 1911, at the post office at Boston, Mass., under the Act of July 16, 1894

WORLD PEACE FOUNDATION

(Formerly the International School of Peace)

PAMPHLET SERIES

April, 1911

No. 1. Part I. THE RESULTS OF THE TWO HAGUE CONFERENCES AND THE DEMANDS UPON THE THIRD CONFERENCE. By Edwin D. Mead

Part II. SIR EDWARD GREY ON UNION FOR WORLD PEACE
Speech in House of Commons, March 13, 1911

Part III. THE WORLD PEACE FOUNDATION. By Edwin Ginn

Part IV. THE INTERNATIONAL DUTY OF THE UNITED STATES AND GREAT BRITAIN. By Edwin D. Mead

July, 1911

No. 2. Part I. LIST OF ARBITRATION TREATIES
Compiled by Denys P. Myers

Part II. SOME SUPPOSED JUST CAUSES OF WAR
By Hon. Jackson H. Ralston

Part III. SYNDICATES FOR WAR
London Correspondence of the *New York Evening Post*

October, 1911

No. 3. Part I. WHY THE ARBITRATION TREATIES SHOULD STAND
Prepared by Denys P. Myers

Part II. WAR NOT INEVITABLE. By Hon. John W. Foster

Part III. PARLIAMENTARY GOVERNMENT AND THE INTER-PARLIAMENTARY UNION. By Dr. Christian L. Lange

Part IV. CHAMBERS OF COMMERCE FOR ARBITRATION

Part V. THE MISSION OF THE UNITED STATES IN THE CAUSE OF PEACE. By Hon. David J. Brewer

January, 1912

No. 4. Part I. CONCERNING SEA POWER. By David Starr Jordan

Part II. HEROES OF PEACE. By Edwin D. Mead

Part III. INTERNATIONAL GOOD WILL AS A SUBSTITUTE FOR ARMIES AND NAVIES. By William C. Gannett

April, 1912

No. 5. Part I. THE DRAIN OF ARMAMENTS. By Arthur W. Allen

Part II. THE TRUTH ABOUT JAPAN. By John H. De Forest

Part III. THE COSMIC ROOTS OF LOVE. By Henry M. Simmons

Without Serial Number

THE LITERATURE OF THE PEACE MOVEMENT. By Edwin D. Mead

EDUCATIONAL ORGANIZATIONS PROMOTING INTERNATIONAL FRIENDSHIP. By Lucia Ames Mead

THE WASTE OF MILITARISM
From the Report of the Massachusetts Commission on the Cost of Living

THE GRANGE AND PEACE. Report adopted by the National Grange, 1909

Single copies free. Price in quantities, $3.00 per hundred copies

WORLD PEACE FOUNDATION

29A Beacon Street Boston, Mass.

THE TRUTH ABOUT JAPAN.

By Dr. John H. DeForest

The annual consideration of the naval appropriations by Congress is almost invariably accompanied by some big or little war-scare, punctually provided for the purpose of creating the atmosphere favorable for the requisite lavishness by the adepts in the manufacture of the requisite sentiment. The clear logic of the situation prescribes of course the steady decrease of the machinery for the settlement of international disputes by fighting, corresponding to the steady and now so great increase of the machinery for their settlement by arbitration and the international tribunals; yet we see the strange and mournful paradox of a constant demand by a certain set of men for increase where manifestly, unless governments are to be accounted insincere, there should be constant and large decrease. There is no "scare" which is worked harder or more regularly than the Japanese scare; and there is none which, on the whole, has been so easy and so influential, although there is really none which is so silly or so culpable. The exposure of one of these ignorant (if the word may be charitably used), shameful, and representative attacks upon Japan was so searching and decisive as to be historic; and, as it suffices for the whole family of scares of this sort, it should never be forgotten when the annual scare comes round on the eve of the appropriations debate. It was in 1908, by Dr. John H. DeForest, the eminent American scholar and missionary to Japan, whose almost whole lifetime of service

there had given him an understanding of American and Japanese relations completer than that possessed by almost any other living man, and whose subsequent death has been a distinct international loss. It is to be hoped that readers of this pamphlet may consult other of the valuable writings of Dr. DeForest in this field, like his paper on "American Ignorance of Oriental Languages," published by the Association for International Conciliation. The paper here reprinted is a letter written by Dr. DeForest for the Hartford (Conn.) *Courant.*

Some time in January, 1908, Captain R. P. Hobson delivered in Hartford one of the addresses by which for years, all over the country, he has been endeavoring to stir up the suspicion and animosity of our people against Japan, by allegations that thousands of the Japanese are working night and day to turn out arms and prepare otherwise for swooping down upon the United States or its possessions in the Pacific. The Japanese are taught by their government, he said, to hate Americans, and they are only waiting an opportunity to declare war. This wild alarm he and others like him are constantly sounding by way of urging the nation into the support of their insane navy programme. It chanced that in his audience at Hartford was Dr. DeForest, who had spent thirty-three years in Japan, and knew definitely how false and wicked was Captain Hobson's talk. He at once addressed an open letter to Captain Hobson, which was published in the Hartford *Courant* of January 13. The *Courant* said editorially in printing it: "We had not supposed that thoughtful people anywhere took Hobson seriously. But it seems they do, here and there. This letter is written by one who knows, and therefore holds an advantage over the youthful swashbuckler who breathes destruction to Japan at such a safe distance. The letter is as con-

vincing as it ought to be unnecessary." Dr. DeForest's letter follows:—

Happening to be in Hartford a few days ago, I went to hear your address under the auspices of the Young Men's Christian Association on "America's Mighty Mission." While some of your minor statements were correct enough, I find myself so wholly dissenting from your main propositions that I wish to avail myself of the freedom of the press, in order that as many as possible of those who heard you, or have read newspaper reports of your addresses, may have another side of these very serious problems to consider. You said: "Japan has had the war habit for more than eight hundred years. It is with her a question of heredity. It is inevitable that, as the Japanese emerge from wars of their own, they engage in wars with other countries. Japan uses the science and knowledge of the world chiefly for war."

Please let me ask you, Captain Hobson, where did you learn this? Isn't your history a little loose? I should suppose that a Congressman would know that for two hundred and fifty years before Commodore Perry's visit there was no nation on earth that could compare with Japan in the peace habit. While Europe and America were in the midst of long years of bitter wars, revolutions and mutual slaughters, there was for two hundred and fifty years neither internal nor external disturbance of peace in the empire of Japan.

Your sweeping judgment of the national character is that they have the war habit. But do you know what they say of themselves? As you claim the right to say what is the main characteristic of our nation, you surely will allow them to testify concerning themselves. For ages it has been the traditional teaching in Japan that the cherry blossom, which fills valleys and plains with its delicate perfume and then in self-sacrifice gives itself to die, is the symbol by which they have always interpreted themselves. Probably you did not know that, when Perry opened Japan to the knowledge of Western history, one thing that shocked the Japanese was the awfully bloody histories of the nations on this side of the globe. And one of their great moralists, Yokoi Shonan, expressed this wide feeling when he begged his government to send him on a mission to the West, that he might plead with those nations to put an end to the brutal

wars which two hundred and fifty years of peace had made Japan profoundly dislike.

I take it that you neither read nor speak the Japanese language, and so have only second-hand avenues into the literature and history of Japan. So, in your hasty tour through a section of Japan, you could not have noticed that at the entrance of countless towns and villages a high flag-staff stands, at the base of which is written, "Peace be to this Village." Have you ever compared the national hymn of Japan with those of the nations of the West? Her hymn is of very recent date, hardly thirty years old, and you would expect to find something of "the war habit" that has grown "for eight hundred years" in this hymn. For hymns, to be national, must express the deepest and strongest sentiment of the nation. Not a shadow of war here. We of the West have to be careful how we sing our national hymns where representatives of different nations are gathered. But Japan's national hymn is so absolutely without the war spirit that it can be sung anywhere in the world without giving the slightest offence.

In the course of your address your vivid imagination led you to picture the millions of China, too, as virtually possessed with this same war habit, and you painted in fiery colors those five hundred millions of yellow men, "where countless soldiers could shoot as straight as we can, and could live on one-tenth of what we should need," descending on our Pacific coast with irresistible force. Are you not as far afield here as with Japan? I had the honor recently of an interview with the Hon. John W. Foster, who kindly presented me with a copy of his "Present Conditions in China." With his long and honored diplomatic service in the East, whose peoples he knows and whose trusted adviser he has been for decades, he has a right to say in this pamphlet: "For many generations China has been the least warlike of any of the great nations. Her most venerated philosopher and statesman, Confucius, taught her people that nations as well as individuals should settle their differences by appeals to right and justice."

In view of these facts, it seemed to me that you had somehow got the wrong perspective, and that you should have reversed your vision, and told your audience that we Westerners have the war habit badly, and might well learn something from those oldest and most peaceful nations of the East.

I was in Manchuria as a guest of the army for six weeks, and was given in my passport the grade of a colonel. I had letters of introduction from the premier, Count Katsura, to all the generals and Marshal Oyama. The premier is a general of the regular army, and he said to me in all solemnity: "I am a soldier, but I hate war. We tried every possible way to come to a settlement with Russia through peaceful means, and after six months of useless diplomatic correspondence we simply had to fight for our national existence." This is a true expression of the heart of Japan's generals. Mr. Foster is right in his estimate of the peaceful character of the peoples of the East. What he says agrees with the conclusions I have reached, after thirty-three years of residence there.

Let me now refer to the charge you repeatedly made that Japan is trying to bring on war with America at the earliest possible moment, knowing that we are unprepared and that she could win easy victories, provided she can get a pretext for beginning the fight. In making this startling charge, which is not true, and is an insulting and brutal way of attacking a friendly nation, you seem to have utterly ignored the repeated public statements of your superiors. You vividly pictured our President sitting "in sackcloth and ashes," under the browbeating of the oily-worded Viscount Hayashi, minister of foreign affairs in Tokyo. And this poor hectored President of ours was at the same time telling the world in his message to Congress about the "warm friendship" maintained between Japan and the United States for so many years "without a break." Another of your superiors in office, our Secretary of War, Mr. Taft, unqualifiedly stated in Tokyo only last October that the two governments and the two peoples are perfectly secure in their friendly relations, which no local disturbances can affect. He says, with reference to war talk: "It would be a crime against modern civilization if Japan and America went to war, and it would be at once hateful and insane. The people of both countries are alike repugnant to the idea, and the governments of both countries may be trusted to be faithful in this matter to the people's wishes."

Another of your superiors has a very different version from yours of our diplomatic relations with Japan over the San Francisco school question. You say that Japan virtually gave "an ultimatum" to our government, and that she

insultingly made "demands." Secretary Root said in his address before the American Society of International Law: "The government of Japan made representations to the government of the United States that, inasmuch as the children of residents who were citizens of all other foreign countries were freely admitted to the schools, the subjects of Japan residing in the United States were, by that exclusion, denied the same privileges, liberties and rights which were accorded to the citizens or subjects of the most favored nation." Now, as a member of Congress, you ought to know the difference between a diplomatic representation and an ultimatum or a demand. It is the difference between impending war or peace. An ultimatum is the last diplomatic word before the beginning of active war. Your superior has told the world that there wasn't a shadow of an ultimatum. And he adds, "It is a pleasure to be able to say that never for a moment was there, as between the government of the United States and the government of Japan, the slightest departure from perfect good temper, mutual confidence and kindly consideration."

You will, of course, allow that our ambassadors in Tokyo have at least as good sources for knowing facts as you. Our ambassador, Luke Wright, on his return from Japan last September, said to Americans through the papers: "The talk of war between this country and Japan isn't even respectable nonsense. There is no situation between Japan and the United States other than the very pleasant and friendly relation which has always existed. Japan no more wants a war with us than we want one with her, and the idea that there is an impending conflict between the two countries is ridiculous. Japan regards us as her best friend, and there is a perfect understanding between the two countries." If now, Captain Hobson, you say that things have changed since Mr. Wright's day, and that we now have facts that throw light on the Japanese war habit, let me quote our new ambassador in Tokyo, who asserted before the Oriental Association on December 11 that, "so far as our two countries are concerned, there is not now one serious question that remains unsettled."

These gentlemen whom I have quoted are your superiors in everything that pertains to first-hand information on diplomatic matters, and their statements are unequivocally the opposite of yours. I will quote some others who are

also very superior to you in their knowledge of the people of Japan. I refer to the missionaries who speak the Japanese language, live with the people, have strong friendships among the educated classes, read the papers, and are agreed on this one vital point,—the way the Japanese think about us. They have watched not without anxiety the irresponsible jingo utterances of a section of the American press and their slanders of Japan. They have openly sent their formal message to the people of the United States; and, in view of such utterances as you feel impelled to make, the public should have the saner views of men who have first-class opportunities for knowing what you can get only in less direct ways. Here is their message:—

"While we, as missionaries, have nothing to do with questions of national economics or international politics, yet in matters affecting the mutual good-will of nations we, as messengers of God's universal Fatherhood and man's universal Brotherhood, are peculiarly interested; and, as Americans now residing in Japan, we feel bound to do all that is in our power to remove misunderstandings and suspicions which are tending to interrupt the long-standing friendship between this nation and our own. Hence we wish to bear testimony to the sobriety, sense of international justice, and freedom from aggressive designs exhibited by the great majority of the Japanese people and to their faith in the traditional justice and equity of the United States. Moreover, we desire to place on record our profound appreciation of the kind treatment which we experience at the hands of both government and people; our belief that the alleged 'belligerent attitude' of the Japanese does not represent the real sentiments of the nation; and our ardent hope that local and spasmodic misunderstandings may not be allowed to affect in the slightest degree the natural and historic friendship of the two neighbors on opposite sides of the Pacific."

This document is signed by over a hundred men, many of whom have lived in Japan over a quarter of a century. Every one of these men would repudiate without hesitation every one of your assertions to which I have referred.

In thus replying to your public statements, I am not ignorant that the immigration question is a perplexing and

also irritating one; and I happen to know that, because it is irritating, both governments have kept pen from paper. Of course, I am not in the secrets of the government, but, as far as I understand things, I believe there has been no diplomatic correspondence whatever between the two governments until the very recent note of Secretary Root to Viscount Aoki concerning the immigration question and the Japanese government's reply through our Ambassador O'Brien. Heretofore it has been simply diplomatic conversations. But meantime and repeatedly both governments, through their most responsible agents, have unwaveringly said to the world, in the straightest possible use of words, that there is no break in the friendly relations between the two governments. Just a year ago I was in our ambassador's box at the opening of the Japanese Diet, and heard Premier Saionji say: "I have been questioned with reference to the San Francisco affair and asked what our government is going to do about it. To this I reply that the matter has not reached the diplomatic stage. It is merely a local affair within the jurisdiction of a friendly country, and we trust the government of the United States to do the just thing." A few weeks ago I was accorded an interview with Japan's ambassador, Viscount Aoki. His words to me were: "War with America is impossible. If immigration tends to make an unfavorable economic situation here or arouses race prejudice, then we will stop our laborers from coming to this country. The good-will and friendship of the great republic is not to be imperilled for the sake of a few immigrants." Undoubtedly Japan feels hurt over the determination to exclude her laborers, while those of other nations are freely allowed to come. It is like a blow from a friend,—from one she has always called with profound respect her "teacher." But again and again, during the last year's misunderstandings, Japan's great statesmen and warriors and her great newspapers have said, with deep regard and gratitude for what America has done for her, "We can never fight the United States." You may be sure she will never raise a finger against us unless we become so unrighteous as openly to insult her, throw away her valuable friendship, and aggressively arouse her war feelings.

I am impelled to say to you, Captain Hobson, that your medicine of repression, first towards Europe and then towards Japan, seemed to me a reversion to barbarism. Your

address seems to me wholly unworthy of a Christian gentleman and an elected representative of our Republic. You said with violent gestures that the Japanese attitude towards us is "awful and wicked." You, who evidently know nothing of their press, call it "bitter." For the sake of my country's fair name, I want to say publicly that your sweeping and baseless misstatements show colossal ignorance of the character of the Japanese. If our people were not too sensible to take you seriously, if you could carry the majority of our people with you, your words would surely imperil the peace of the world, the large part of which you cruelly insulted. As a citizen of the United States, I protest against your "awful and wicked" and "bitter" accusations of a great and friendly nation.

For the sake of Japan, whose people I respect and love, and whose spirit I believe will bring generous help to the world in the peaceful solution of the greatest of all the twentieth-century problems, the coming together of the East and the West, I openly affirm that your statements about the war habit of the Japanese, and their war designs on our Republic, have no better foundation than that furnished by your ignorance of history and of diplomatic usages between governments. And for the sake of the religion which I believe is the greatest force that will bind the race of man, North, South, East, West, in one abiding brotherhood, I must protest against your using Christian platforms and quoting Christian Scripture while poisoning the minds of your hearers against a people whose friendship the millions of this land prize.

The true feelings of the people of this country towards Japan are, I firmly believe, expressed in the resolution passed by a thousand representatives of our Congregational churches at Cleveland last October and that at the recent Young Men's Christian Association Convention in Washington. Said the former: "We desire to assure Japan that the heart of Christian America beats true to the unbroken friendship between the United States and Japan for over half a century." Said the latter: "This Convention sends special greetings from the North American Associations to the associations of our brotherhood in Japan and China, with strong reaffirmations of the warm friendship existing between the nations of the North American Continent and those two great empires of Asia."

The interest stirred up in Hartford by Dr. DeForest's vigorous protest was so profound that a great meeting was held in one of the largest churches in the city to listen to an address by him on the subject of our relations with Japan. The mayor presided, with clergymen representing seven different churches seated about him on the platform. Dr. DeForest recounted the reasons why Japan was and would continue to be friendly with America and why we should hold the same feeling towards Japan, condemning in no uncertain words those papers and individuals who were striving to break the friendship between the two nations. One cause for the friendship between the two nations was the fact that this country had sent to Japan a long line of scholarly and sympathetic representatives. Many Japanese students have come to this country and entered our schools, been taken into our homes, and gone back to their native land to hold many of the important positions in the empire. At the close of Dr. DeForest's address the following resolutions, read by President Mackenzie, of the Hartford Theological School, were adopted by a unanimous rising vote:—

"That we hereby express to the Emperor and people of Japan our profound respect for their courage, their enlightenment, and their progress. We are grateful for their appreciation of us as a people, and rejoice that they trust our friendship. We in turn wish to declare our confidence in their abiding loyalty to the unwritten alliance which has bound the two nations together for half a century and to reciprocate Japan's expressions desirous of abiding peace.

"That we earnestly protest in the strongest terms against the wide-spread and systematic efforts that have been made by some journals and individuals to foment distrust and enmity between two friendly nations, and brand as malicious and unwarrantable all the statements which have tended to throw suspicion upon the integrity of the governments of both our own nation and Japan."

This vigorous and righteous action of the Hartford churches should be emulated and followed in a thousand places all over the country. It impeaches the intelligence and the seriousness of our American churches and Young Men's Christian Associations that so many of them have been found willing to give the use of their pulpits and platforms to an arrant mischief-maker, enabling him under respectable auspices to repeat widely his ignorant and incendiary harangues at critical times, when soberness, conciliation, and truth are peculiarly imperative. If there are any institutions of which we have a right to expect and to demand that they should be agencies, not for stirring up suspicion, enmity and strife, but for promoting good understanding and good-will in the family of nations, surely we have a right to ask and expect this from our churches and religious organizations.

JAPAN AND THE UNITED STATES.

President David Starr Jordan of Stanford University returned in October, 1911, from an extended visit to Japan in the interest of international fraternity and progress, under the auspices of the World Peace Foundation. He visited every important center, gave addresses almost every day, and was in touch and often in close conference with the leading statesmen and scholars of Japan. No recent American visitor has had better opportunity to measure the best Japanese public opinion; and the following passage from an interview published in the Japanese papers as he came away will be read with much interest in this country:

"In coming to Japan, I wished primarily to assure myself as to the present attitude of the people toward the suppression of war among civilized nations. This is the most important moral, political or financial movement of our time, and I was sure that the people of Japan could not be indifferent to it. The suppression of war and of war debts must come in time as a matter of righteousness and justice. The strongest immediate force is that of finance, as war is the greatest foe of legitimate business.

"No nation was ever able to maintain at the same time a great army, a great navy, a vigorous foreign policy, a great debt and the prosperity of the people. Two of the five may be held for a time, and occasionally

three, never any more. For the waste of war preparation in time of peace, from which the whole world is suffering to-day, there is no sudden remedy. The formation of closer relations among civilized nations, the growth of enlightened public opinion, the decision of business men that there are better uses for money, the growth of better understandings by which we shall recognize that the people of other nations have no evil designs against us,—all these are essentials in the formation of lasting and honorable peace.

"The fact that most nations are controlled in large part by the unseen empire of European financiers makes for peace, no doubt, but it makes also for bankruptcy. War costs one hundred times what it cost fifty years ago, and even the shortest war, ending in victory or in defeat, may mean years of crushing poverty for the 'common people' of both nations concerned.

"I find that all these matters are realized in Japan, as they are coming to be realized all over Europe and America. The currents of world life flow through Japan, and Japan's response to truth and justice is not unlike that of the other great nations.

"In brief, I do not find in Japan any of the spirit of war for war's sake, which has been the bane of European politics, nor any desire, on the part of people wise and well informed, for international aggression of any sort. While one may hear opinions of almost any kind if he looks for them, I find the average public opinion in Japan on the question of friendly relations among nations quite as sane and rational as in any other nation whatever."

At the dinner of welcome given to Mr. Hamilton Holt, managing editor of the *Independent* and one of the directors of the World Peace Foundation, and Mr. Lindsey Russell, president of the New York Japan Society, at the Imperial Hotel, Tokyo, September 25, 1911, Prince Tokugara, President of the Japanese House of Peers, who presided, uttered the following weighty words:—

"*Gentlemen,*—It is my pleasant duty to-night to propose the health of our guests from America, whom we all honor, love and esteem. No Japanese can visit their great country without being overwhelmed with hospitality and all forms of attention and courtesy, and we all feel happy whenever we are given the opportunity to reciprocate, though the resources for entertainment are lamentably inadequate in this country. But to the gentlemen whom we are so proud to have as our guests to-night we owe gratitude not only for their hospitality to us while in their country, but for their noble efforts in the cause of peace and amity between the two great nations. Nobody who really

knows the American people can ever doubt that their sentiments are thoroughly friendly to us. As for ourselves, we all know that we are in no less degree friendly to the Americans. As a matter of fact, the relations between the two nations have always been extremely cordial, and there is every reason to believe that they will always continue friendly. We must not, however, forget that there are people in the United States who make it their business to start now and then an anti-Japanese campaign through the press and on the platform. These people are not necessarily at heart unfriendly to us. Their object, so I am informed by those who ought to know, is not to embroil the two countries in war, but to create a situation which may promote the furtherance of a scheme of military and naval increase. Whatever may be the cause, it is a deplorable fact that the otherwise perfectly placid waters of political relations between the two countries are periodically threatened by a mischievous attempt at disturbance. These despicable attempts ought never to succeed, and I am sure that they will never succeed. But all the same they constitute a danger which all lovers of peace and good-will between the two peoples should not ignore, for there are ignorant people in all countries who may easily be misled. For this reason it is important that there should be men in America, men of influence and power, who will instruct and enlighten their fellow-countrymen as to the real state of affairs and expose the hollowness of the sensational statements which the agitators do not scruple to spread broadcast. There are, happily, no lack of men of this type in America, and among these noble workers for peace and disinterested friends of Japan none are more prominent and none have done more for the cause than our guests of honor to-night."

RETURN TO: CIRCULATION DEPARTMENT
198 Main Stacks

LOAN PERIOD 1 Home Use	2	3
4	5	6

ALL BOOKS MAY BE RECALLED AFTER 7 DAYS.
Renewals and Recharges may be made 4 days prior to the due date.
Books may be renewed by calling 642-3405.

DUE AS STAMPED BELOW.

JUN 2 3 2002		

FORM NO. DD6
50M 3-02

UNIVERSITY OF CALIFORNIA, BERKELEY
Berkeley, California 94720–6000

U. C. BERKELEY LIBRARIES
C046057923

245781
JX1907
W8
v. 2

UNIVERSITY OF CALIFORNIA LIBRARY